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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

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The above-mentioned organisations are not officially responsible for the opinions expressed in this News Letter
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FAREWELL TO READERS

We live in an epoch which is called dynamic. Nothing lasts. Everything changes, or is transformed, at least in the manifestations of human life. This is no less true in the domain of oecumenism, the tangible expression of which is developing, taking more definite shape and passing beyond the framework which contained it after the World War of 1914-1918.

The international federations of Christian youth, intermissionary collaboration, which date from the last century or from the beginning of this one, paved the way for the churches : to the World Alliance for International Friendship through the Churches, founded in 1914, were added, some ten years later, the Stockholm and Lausanne movements ; and the International Missionary Council took steps which brought about federations of churches in India, in the Far East, in Africa ; so many distinct organisms, each with its special task.

From 1931 to 1937, the World Alliance and the Universal Christian Council for Life and Work accentuated their collaboration by a common secretariat. This collaboration served to bring into being their joint Youth Commission which, as is well known, is preparing, with other Christian youth movements, the World Conference of Amsterdam ; it also made possible the creation of the International Christian Press and Information Service, and found expression in the joint news letter *The Churches in Action.*

After the Oxford and Edinburgh conferences of 1937, in which all the organisations mentioned above took an active part, a new stage had to be faced : the constitution, not yet completed, of a " World Council of Churches ", for which the churches as such would be responsible, and in which the essential tasks that have emerged from the Life and Work and Faith and Order movements would be continued. The Utrecht conference, in May last, planned the basic foundations. The scheme marks a necessary, incontestable advance, if the divided Church is to show itself for what it really is, the Body of Christ, and if it is to fulfil the solemn obligations imposed upon it in a world that is torn, indifferent or hostile to the warnings of God revealed in Jesus Christ.

Awakened from their sloth, in the face of a secularisation which has found its way even within their own walls, whether they are bullied, enslaved, persecuted, or still free to proclaim the only message that can save the world, the churches are called by God Himself to resist, as one body, the rising tide of the destructive forces of evil.

It is this cause which the news letter *The Churches in Action* has sought, — modestly and imperfectly, — to serve in the course of the six years of its existence. It has given information on the study work accomplished in Geneva, and within the national groups, on the meetings of

the governing bodies of the Universal Christian Council and of the World Alliance, on the activities of Faith and Order, of the International Missionary Council, on the efforts made, in the churches and outside them, in the cause of peace; and in its bibliographical section, it has drawn attention to a large number of important publications. It has been issued in three parallel editions, in English, French and German, and we believe that it has succeeded, in spite of its restricted dimensions and its limited circulation, in serving effectively and without parochialism the cause of Christian unity and of God's peace.

This present issue is the last. The reason for this is that whereas the oecumenical efforts which were carried out separately until Oxford and Edinburgh will now be undertaken jointly, the World Alliance, rich in the common experiences gained with the Universal Christian Council, will pursue the goal assigned to it twenty-five years ago, free from all official imposition, but working in the churches and through them, as is very plain from the message addressed by the International Council this summer to its national councils (the text of which will be found elsewhere in this number).

On the other hand, the Provisional Committee of the proposed Council of Churches will have as its task to bring into being the definite constitution of that Council, and in the meantime to carry out such tasks in the realm of Life and Work and Faith and Order as these movements entrust to it. More especially it will carry responsibility for the continuation of the work of the Research Department of Life and Work.

The Provisional Committee plans to publish from time to time news on the progress made towards the final constitution of the World Council of Churches and on the study work confided to it. It also hopes to meet the more and more urgent need for a substantial and important "oecumenical review". This review would not only become an organ of oecumenical discussion on the major issues of the Christian faith and life, it would also serve as a regular source of information on oecumenical developments throughout the world.

The World Alliance, for its part, will publish from now on, whenever it deems it necessary, information on its international activity and on that of its thirty-five national councils, by means of an occasional bulletin. It plans to use to greater and better effect than in the past the religious and daily press and the wireless, in making known its principles, its study work, its meetings, its activities in the cause of Christian solidarity, its action for peace among men and among nations.

But while the two bodies will no longer have a common organ, they will continue to collaborate in other ways. Their desire to maintain close contact with each other has found expression in a statement made by the World Alliance at its last meeting and in a decision of the Administrative Committee of the World Council of Churches to appoint a sub-committee on relations with the World Alliance. One of the most important points at which collaboration will continue is the common preparing for the World Conference of Christian Youth at Amsterdam.

Thus the churches remain "in action". The forms of action change, but the task remains the same. May the new forms help us to serve our common Lord, as He desires to be served.

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The responsible Editor of *The Churches in Action* wishes, before laying down his pen, to express to the readers of this bulletin, and to the leaders of the Universal Christian Council in all churches and countries, his gratitude for the confidence which they have shown in him and for the support that they have given him in the six years of his General Secretaryship of the movement which is dying only to be re-born, if God wills, greater and stronger and more useful still to the cause of Christian unity. He wishes, moreover, to assure the great family of the World Alliance for International Friendship that it is wholeheartedly and with confidence that, after six years as its General Secretary, he hopes to be able to serve it in the future better than in the past, by devoting all his time and strength to it.

One last word: If *The Churches in Action* has succeeded in serving the cause for which it was created, it is thanks to the willingness of its collaborators, and especially to the work of Miss Margaret Sinclair, "de facto" editor of the bulletin.

H. L. Henriod.

NB. Subscribers and readers wishing to remain on the list of those receiving the occasional bulletins, whether of Life and Work, or of the World Alliance, or of both, are requested to inform the editor (41, avenue de Champel), between now and the end of 1938.

LIFE AND WORK

A TRIBUTE TO THE REV. H. L. HENRIOD

The Bishop of Chichester, Chairman of the Administrative Committee of the Universal Christian Council for Life and Work, has requested us to publish the following tribute to the retiring General Secretary of Life and Work. His words may surely be taken as representing the sentiments of the readers of "The Churches in Action":

Pastor Henriod is a deeply valued friend of the whole oecumenical movement. He has done wonderful service as General Secretary of the Universal Christian Council for Life and Work.

His sympathy, his devotion, his fine sensitive spirit and his goodness have all been of untold value, nor could we have wished a keener or better interpreter from person to person or churchman to churchman.

In these days when the expression of unity between Christian men and women of all races and nations is so vitally important, we may all take courage from the example of Pastor Henriod.

M. S.

MEETING OF THE ADMINISTRATIVE COMMITTEE OF THE WORLD COUNCIL OF CHURCHES
(in Process of Formation)

Since the Committee of Fourteen had authorised the Administrative Committee to act for it in this matter, the main business before the Administrative Committee at its session at Clarens, on September 2, was the receiving of the reply from the Continuation Committee of Faith and Order concerning its attitude to the proposed constitution of the World Council of Churches drafted at the Utrecht Conference in May. The Committee received with great satisfaction the report that the Continuation Committee of Faith and Order had resolved that, if two slight modifications (which were in the nature of clarifications rather than of modifications) could be inserted, the Constitution for the World Council would conform to the requirements laid down at Edinburgh. These two amendments were considered and adopted.

The Committee was therefore able to decide to send the Constitution to the Churches, together with an explanatory memorandum and a letter inviting them to join the Council. Until the meeting of the Provisional Committee at the end of January, the invitations will only be sent to those Churches which had been invited to the Oxford and Edinburgh Conferences, though a few exceptions will be made in special cases. The letter of invitation will be signed by the members of the Committee of Fourteen appointed by the Oxford and Edinburgh Conferences.

A sub-committee was appointed on relations with the World Alliance for International Friendship through the Churches, with the Bishop of Chichester as Convener.

The Provisional Committee will meet in Paris on January 28, 29 and 30, 1939.

W. A. Visser'T Hooft.

OECUMENICAL STUDY WORK

The profoundly disturbing events of the last days of September, which led us to the brink of war and at the eleventh hour pulled us back, have shown us all, individual Christians and individual churches, how the whole One Church, whose oecumenical work and movement have become a living, essential reality for Christian existence, is called by God, with a new and inescapable urgency, to face the question of the service which it must render in the present immediate situation and in the course of future developments. We can only hope and pray that the blessing which may lie concealed behind the shock of recent events will in a very special manner open eyes and hearts all over Christendom to new service and work. Such a hope also applies to the oecumenical study work of the churches, and to all the plans connected with it, for they have to be re-examined in the light of this present situation and related to decisive tasks to that end.

It is not possible to give here more than a short report on the stage which has now been attained in the far-reaching efforts that are being made to clarify these tasks, on which reports have already been made, and which in recent months have been extended. Special coordination of these endeavours was secured through a study discussion which took place on the occasion of the meeting held at Clarens at the beginning of September. At this consultation, plans for the oecumenical study work were, in general, unanimously agreed upon and worked out in more precise detail. *The question of the Church and its service to the world* will provide the definite background for all coming oecumenical study work, which will bring specially urgent main viewpoints, both for the individual churches and in the central oecumenical activity, to the fore. And since this theme of the Church is also determinative for the

Faith and Order work (see p. 10) it will lead, through the really vital contact that already exists, to closer collaboration from which the whole oecumenical movement will benefit.

With the help of a more intimate circle of collaborators, the Research Department is to undertake the preparation of material which will provide a detailed analysis of the decisive viewpoints and which is to be placed at the disposal of the churches to help them in reaching their conclusions on the reports of the sections of the Oxford Conference. For this purpose, moreover, account will also be taken of the results of the contacts and critical discussions which have been going on with a view to these preparations, and which must be worked through again in relation to the events of the last few weeks, especially in order to concentrate this work as far as possible on the problems which have newly arisen and to bring them directly home to the concrete responsibility of the churches and their members in this present situation. This will particularly apply to the task related to the theme of Section Five of the Oxford Conference, "The Universal Church and the World of Nations", which calls quite specially for the cooperation of responsible Christian laymen who are active specialists in this field, as well as for a deliberate campaign of oecumenical educational work by the churches on the concrete conflicts, needs and possibilities revealed by the present situation. Special studies are also being undertaken for the furthering of the work of Section Three, on "Church, Community and State in relation to the Economic Order".

The oecumenical exchange of views on *the peculiarity of the Christian Ethos* will also be of service in all this work, so far as it is able to help give basic theological clarification to the responsibility of the churches in their relation to the world. The disappearance of traditional ethical philosophies and outlooks, and the penetration of ethical forces of a new kind, with all the insecurity and bewilderment that they entail, necessitate a fundamental clarification of the present relationships of Christian and non-Christian ethics. What could be more urgent and timely than to discover the basis for the Christian judgment on the concrete ethical forces which today dominate the lives of the nations, and to lay the foundations for the specific Christian contribution to the new order for which we hope? All this would finally be of direct assistance in revealing possibilities and means of realising the Christian way of life in the present world, and would thus serve the oecumenical-missionary responsibility of the churches to which they are now called more clearly than ever.

Very thorough approval has greeted the proposals for *studies on the meaning and justification of the oecumenical movement*, to which the Research Department is to devote itself, partly by working out its own material, and partly by acting as a clearing house. However much it is a matter here of working at long range to bring about decisively important clarifications and foundations for all further, genuinely oecumenical thinking and action, it is recent developments which confirm the actual significance of this work. In addition to the fact that, in the midst of the tensions of the last weeks, the oecumenical outlook found immediate expression through the different churches, and regardless of any frontiers, the experiences that we have just lived through gave a strong, forward impulse to the ever-growing, deliberate re-thinking on the meaning and justification of the oecumenical movement itself, to the sense that it is rooted in the life of the churches and to the aims and methods after which it strives. In addition to studies on the unity of the One Church of Christ and its relation to the many churches in their variety and contrariety, this work will also bring with it new insights into the specifically oecumenical responsibility of the churches in the life of the nations, such as is demanded today with the utmost gravity. It is the marked theological foundations of this kind of work that have made it most practically possible to see clearly the task of re-thinking and reconstruction which the confession of the Oekumene imposes on the various spheres of church life, and to create concrete ways and means of promoting and intensifying an oecumenical consciousness in the whole of Christendom.

There is no room, in this short report, for more than a few lines on immediate study plans. In the next few months efforts will be made to draw up a comprehensive, long-range study programme, so that early next year the responsible church groups can discuss it in a really oecumenical light. One thing however is already very clear: that what is at stake, in all this work, is the actual scope and continuity of the Christian existence in the present world itself, and for this God will surely send new forces to the Church and to its members, if they obediently fulfil the service demanded of them here and now.

APPOINTMENT OF THE REV. HENRY SMITH LEIPER

We regret that, through an oversight, the report of the Utrecht Conference, included in the June issue, did not mention the appointment of the Rev. Henry Smith Leiper, D. D., as Associate Secretary of the Provisional Committee of the World Council of Churches in process of formation.

WORLD ALLIANCE

INTERNATIONAL COUNCIL

Larvik, Norway, August 23-29, 1938

The meeting of the International Council of the World Alliance was this year of exceptional importance, in view of the developments in the oecumenical movement following the conferences at Oxford and Edinburgh last year. As is well known, the Life and Work and Faith and Order movements have proposed a World Council of the Churches, which would take over the work of these two oecumenical movements. The World Alliance was deliberately left out of this scheme, by mutual agreement, and the task of the Council at Larvik was to define once again the basis and scope of the work of the Alliance.

The *opening service* of the Conference was conducted by Superintendent Diestel (Germany), who in his address set the keynote for the whole Council meeting. He affirmed strongly that unless the work of the Alliance was envisaged as a response to the Word of God, and unless we considered it as a task to which we were called by God, and *must* therefore perform, our work would inevitably collapse. Dr. Merrill, in his presidential address, also referred to the future of the Alliance, saying that an important part of its task was to create a public opinion which would demand peace. This was supplemented by the report of the *General Secretary*, Mr. H. L. Henriod, who summarised the work done since the last meeting of the Council at Chamby in 1935. After mentioning the great losses sustained by the Alliance, especially in the death of Bishop Ammundsen, he referred to the deliberations of the Management Committee at Haywards Heath in 1937, where the situation created by the decision leading to the merging of Life and Work and Faith and Order was discussed. The Management Committee had then expressed the wish that the World Alliance should carry on its specific task as in the past, while assuring the proposed new Council of its willingness to cooperate with it. In his opening address, continued Mr. Henriod, Dr. Merrill defined the task of the World Alliance as being twofold : 1) to contribute to the task of the Church, which is to form a real world brotherhood and 2) to bring together — as the Christian Church cannot at present — all who love God and man in the interest of common action. Are these two reconcilable, or must a choice be made between them ?

The Council had already before it two other statements on this same subject, one prepared by the Executive Committee of the British Christian Council, and the other by Pastor Jézéquel (France). The former document, presented by the Rev. E. C. Urwin, stressed the difference in the situation confronting the World Alliance in 1914 and 1938. During these years, the World Alliance has come to be recognised as an instrument of the Church, and not merely as a society of well-meaning persons inspired with Christian good-will and the desire for peace. In the oecumenical movement, it has been concerned with a distinct and definitely limited task, the promotion of international friendship through the Churches. It has performed this function especially through the method of conciliation. From these facts, the following conclusions may be drawn. The World Alliance is based upon the principle that the Unity of the Church, while not yet visibly achieved, must be expressed in its work as far as possible, and that no natural or man-made barriers can find a place in its faith, practice and outlook. Further, its field of work is in the churches and is therefore primarily the Christian work of conciliation and reconciliation, as applied to divisions between and within nations. If this reasoning is accepted, the following are most important elements in any work of conciliation or of promoting friendship : a spirit of humility, the endeavour to understand differences, forbearance and toleration, readiness to cooperate.

The statement of Pastor Jézéquel was in the form of notes for a so-called panel discussion, which actually never took place, as the programme of the Council meeting was revised. The document was, however, considered carefully, as it dealt with the same fundamental issues, after pointing out that in the Alliance there are two conceptions of the work of the Churches with regard to international peace, the ecclesiastical, which relies upon spiritual methods, and the social conception, according to which the Alliance should and must collaborate with other groups working for peace. The time has now come to decide between the two methods, as the ambiguity of aim has hindered the effective working of the Alliance. Ought not the Alliance to leave the work of " rapprochement " between the Churches to the World Council, and devote itself resolutely to the " rapprochement " between the nations, and world peace, for which it appears to have been specially created.

Discussion upon this material was vital and effective. It was opened by a remarkable speech by Bishop Berggrav, and the Council found itself drawn by the Holy Spirit into a deeper conception of the function of the World Alliance, which, while firmly based upon the original foundation

of the Alliance, recognised the new tasks to which the movement is called. The discussion found a conclusion in a message which was drawn up and unanimously adopted, to be sent to the National Councils (see below).

In view of the importance of the discussions on the future of the World Alliance, other parts of the Council's deliberations tended to take a secondary place. They were however by no means unimportant. Judge Michael Hansson (Norway) delivered a weighty and illuminating paper on the position of refugees and stateless persons, linking up the work of the Nansen Office of the League of Nations with that done by the Minorities Commission of the World Alliance, whose report followed.

One session was devoted to the consideration of the nature of Christian peace. That on the "national and supra-national character of the Church of Christ" included a theological statement by Bishop Berggrav (Norway), a paper by Prof. D. M. Baillie (Scotland) and a brilliant juristic exposition by Dr. Baak (Holland). At another session, Bishop G. A. Oldham (U. S. A.), Dean Brodersen (Denmark) and Pastor Toureille (France) introduced an interesting discussion on the Christian meaning of peace.

The business sessions of the Council were largely concerned with the reports of the Commissions, that of the Youth Commission making especial reference to the World Christian Youth Conference, to be held at Amsterdam in 1939. The officers of the Alliance were elected, as follows : President : Dr. William P. Merrill (U. S. A.) ; Vice-President : Bishop E. Berggrav (Norway). Bishop Ireneus of Novi Sad (Yugoslavia) was confirmed as Chairman of the Management Committee, M. Guillaume Fatio as Treasurer, Pastor H. L. Henriod as General Secretary, Dr. W. H. Drummond (Great Britain), Dr. H. A. Atkinson (U. S. A.) and Dr. F. Siegmund-Schultze as International Secretaries. As successors to Pastor J. Jézéquel and Professor S. Zankow, Pastor P.-C. Toureille and Professor G. Papamichael were elected as international secretaries, as well as Mr. R. H. Edwin Espy (U. S. A.), already secretary for youth work.

The whole meeting was held in a time of crisis, the reality of which was reflected in the deep desire of delegates to make a worthy contribution to the cause of Christian peace. This found clear expression in the daily services and in the Sunday communion service, and in the Larvik Church, where the preachers were Canon Thompson Elliott (Westminster Abbey) and a Norwegian writer, Mr. Ronald Fangen, as well as in the closing religious address of its president, Dr. Merrill.

The Council meeting was preceded by a three days' conference of its Minorities Commission, whose conclusions were discussed and approved by the Council. It was followed by several public demonstrations : an open air meeting for youth at Larvik, a solemn service in the Cathedral of Oslo, in which Lord Dickinson, Président d'honneur of the Alliance, Bishop Oldham, the Archbishop of Sofia and Pastor Toureille, delivered short addresses, and a select public meeting in the Aula of the University, honoured by the presence of H. M. the King of Norway, who also received the leaders of the Alliance and of its national councils in his summer residence.

G. M. Abbott.

TEXTS ADOPTED AT LARVIK.

MESSAGE TO THE NATIONAL COUNCILS

The International Council of the World Alliance is constrained to send a message of hope and encouragement to its constituent National Councils.

1. Hopes for a peaceful world, based on the appeal to natural forces of human goodwill, have been frustrated and changed into scepticism and discouragement. But we do not despair, for Christians have a deeper ground for peace. We depend upon God, upon His redeeming grace manifested in the cross of Jesus Christ, the only effective source of goodwill in our sinful world. The peace we seek, for ourselves and for the world, is the peace of God, the peace that comes from God, often mediated through suffering, and is His gift to men. "My peace I give unto you". The fundamental task of the World Alliance is to proclaim the Christian way of peace. We have to bear witness to Christ, the only conqueror of ill-will and sin, of which war is the grim consequence, receiving power from Him and accepting the obligation He lays upon us.

2. To discharge this task we need a revived sense of the unity of the Christian Church. The divisions of Christians still block the way to effective witness. We rejoice in the growth of the movement toward Christian unity and are convinced that the World Alliance can render distinct service to it. Our main function is to foster international friendship through the Churches and thus to seek peace and the abolition of war. To this end, in present circumstances, we must continue to deal with the urgent questions of minorities, refugees and freedom of conscience, and to increase contacts between Christians.

3. The World Alliance is a free organisation working primarily in and through the Churches for the cause of peace, and in association with the other branches of the Oecumenical Movement.

With the clear understanding that the World Alliance is based upon the Christian faith, it is also ready to co-operate for specific tasks with other movements whose aim is brotherhood and peace.

4. If the World Alliance is to meet the present situation, there must be new life and vigour in its National Councils. The proved methods of fraternal visits, regional conferences and work amongst youth are likely to be of permanent value. We believe further that efforts should be made to enlist more lay men and women, as well as youth, in the service of the Alliance. Beyond this there is room for adventurous experiment along the line of inter-church preaching campaigns, in which men of different communions and nationalities participate. This would serve to demonstrate anew our oneness in Christ as the basis of peace, and go far to bring about that rebirth of Christian faith and conviction for which the times call. We need such an uprising of the human spirit in the power of God as will re-assert Christian standards in all relationships.

Above all we call every member of the Alliance to constant and unceasing prayer for Christ's Church and the peace of the world.

RESOLUTION ON THE INTERNATIONAL SITUATION

The World Alliance being deeply concerned by reason of the present wars and the growing fear of an impending universal conflict intensified by the unprecedented growth of armaments, a state of things which is not in accord with the Gospel of Jesus Christ or consistent with the principle of universal brotherhood which He lived and died to proclaim ;

and convinced that it is not beyond the power of Christian statesmen to devise means whereby peaceful relations may be assured between civilised nations ;

appeals to all Christian men and women to demand of their respective governments that they enter forthwith upon negotiations with each other so that by conference, or other method, they may relieve the world of the dread of immediate war and build up some system for the peaceful adjustment of international disputes which will make recourse to arms unnecessary ;

and the Alliance instructs its Secretary to bring this resolution to the notice of all its National Councils with the urgent request that every Council will through the Churches or otherwise appeal to the governing authority of its State to take every possible step to bring about such action as is now suggested.

It also urges the Councils to do their utmost to arouse amongst all Churches in their countries such a spirit of friendship and desire for understanding between the nations with readiness for mutual sacrifice as will facilitate the negotiations by their governments.

APPEALS ISSUED AT LARVIK.

IN FAVOUR OF CHRISTIANS IN SOVIET RUSSIA

An appeal concerning the persecution of Christians in Soviet Russia included the following requests :

1. That the Executive Committee of the World Alliance make representations through its National Councils to the governments of their countries, that they request the Soviet Government to desist from the religious persecutions which are causing grave uneasiness to the Christian population of other lands.

2. That the Secretariat of the World Alliance draw the attention of the National Councils to the destructive work of the Godless propaganda, so that the competent organs of the Churches in their countries may encourage the necessary spiritual counter-activity by witness to the Christian truth.

3. That the World Alliance remind the Christian communities in every way, including through its publications, of their duty to use the power of prayer, and the fellowship of suffering which is expressed in readiness to help, as means for bringing to the other Churches the blessing which may issue from the tremendous sacrifices of the Russian Christians.

The World Alliance unites in the prayer that the experience of the Ancient Church may be renewed today : the blood of the martyrs — the seed of the Church.

IN SUPPORT OF SPANISH PROTESTANT REFUGEES

The International Council of the World Alliance, which has profoundly sympathised with the fate of all refugees,

having been informed that a large number of children, of women, and of aged people belonging to the small Protestant minority in Spain, have been compelled to leave their country, because they were suffering every kind of privation and were constantly exposed to terrible bombardments,

and considering that these refugees are now a charge on the Churches who have welcomed them,

recommend them warmly to the practical sympathy of all their brothers in the Christian faith.

ON THE PRESENT SITUATION IN CHINA

The World Alliance takes cognizance of the tragic conflict now going on in the Far East and calls attention to the fact that in both Japan and China there are many Christians who in spite of the difficulties are still eager to witness to the universal character of the Church of Christ and are praying for the day when this witness may be given freer public expression. We greet these brethren and include them in our common fellowship.

Nevertheless, moved by long continued acts of aggression against China and its peoples which have ruthlessly destroyed many of her finest cities, devastated her soil, and driven untold millions of her people from their homes and families, leaving them literally defenceless against the assault of the enemy and victims of disease and death, the Alliance feels compelled to express its strong condemnation of the policy of the military and naval leaders of Japan in waging this undeclared war against China.

We extend to the suffering people of China our sincere sympathy in their sufferings and urge our Councils to do what they can to help provide food, clothing and medicine in this gravest crisis in the life of modern China.

THE BOMBARDMENT OF OPEN CITIES

In relation to both Spain and China the Council issued a protest against the bombardment of open cities, condemning "these blind and pitiless massacres of defenceless populations which tend to bring us to a state of barbarism from which Christian civilisation might have been supposed to have freed us.

"It unites with all those who have already protested on this subject and in particular requests the carrying out without delay of the proposal made by several governments for the appointment of Commissions of enquiry, which should determine on the scene of action whether such bombardments had even the pretext of a military objective, so that where this is found not to be the case public opinion may declare itself still more strongly and exercise pressure on governments to give up this brutal form of warfare."

RESOLUTIONS REGARDING ESSENTIAL CONDITIONS FOR THE LIFE OF A MINORITY CHURCH

The World Alliance for International Friendship through the Churches,

Convinced that the present situation of the racial, linguistic and religious minorities constitutes an imminent danger to the peace of the world,

And that on the other hand full freedom to use all rights which modern States accord to loyal citizens is the best guarantee for good fellowship and citizenship,

Anxious to give free way to the word of God in all spheres of life,

Recognises and recommends to the Christian Churches of the world, in accordance with certain demands of the Oxford Conference on Church, Community and State and with former resolutions of the International Committee of the World Alliance, the following points as essential conditions for the life of a Minority Church :

1. Freedom to determine its faith and creed and freedom from any imposition of another philosophy or system of morals,
2. Freedom of public and private worship, preaching and teaching, and freedom from any imposition of other religious ceremonies or forms of worship,
3. Freedom to determine its constitution within the limits of the laws of the State and to administer its own affairs,
4. Freedom to use the mother tongue of its members in divine service, religious instruction and all other activities of Church life,
5. Freedom to determine and control the education of its ministers and to decide upon their suitability for service and appointment,
6. Freedom to give religious education to their youth on the same conditions as the majority churches and to bring them together in youth associations,
7. Freedom to support and carry on social service, charitable work and missionary activities at home and abroad,
8. Freedom to use all rights open to citizens and associations, e. g., the ownership of necessary property and the collection of funds,
9. Freedom of exchange, co-operation and union with other groups of the same Church or with other Christian Churches.

NON-ARYAN AND OTHER REFUGEES

The following resolution and appeal were adopted in favour of non-Aryan and other refugees :

The Resolution

1. The International Council of the World Alliance for International Friendship through the Churches, having received from its Minorities

Commission valuable reports on the position of the refugees, instructs the Secretariat to convey to the National Councils the purport of these reports and to request them most earnestly to give their immediate attention to this question as being one which should appeal to the conscience of all Christian folk.

2. With regard to the problem hitherto dealt with by the League of Nations, the Council recognises the great value of the work done up to now and urges upon the Assembly of the League to continue that work with all possible vigour and through a unified administration as proposed by the Council of the League.

3. With regard to the newer problem which has arisen through the action of certain Governments towards men and women of Jewish and "non-Aryan" race, and is likely to be intensified in the near future, the Council welcomes the establishment of the "London Committee" and invites members of the World Alliance to accord the fullest support to the efforts now being made by that Committee to provide for those who are compelled to leave their own country. The Christian Churches should make every effort to assist and relieve those who suffer thereby.

4. The Council appeals to its members to do all they can to awaken public opinion in their own countries to the great evils involved in the systematic ostracism and persecution now being directed against the Jewish race and against thousands of Christians who have kinship with Jews. Whilst acknowledging the weakness, hesitancy and failure of Christians in this matter, it is appalled by the growth of racial and religious intolerance throughout the world. It holds it to be a total denial of faith in the fatherhood of God and the brotherhood of man as revealed in Jesus Christ and it calls upon all Christians to unite their efforts so that in a distracted and divided world Christ may be made manifest "Who is our peace, Who hath made both one and hath broken down the middle wall of partition between us".

The Appeal *

Finally we turn to the National Councils of the World Alliance with an earnest request.

1. Even yet many people do not know, or they too easily forget, how desperate is the situation of non-Aryan Christians in Germany and the old Austria, and especially how hopeless is the position of those who according to the Nuremberg law are regarded as non-Aryans even though they are baptized Christians. There remains for them scarcely any alternative except emigration or death.

2. Up to the present there has been much less help and concern for these non-Aryan Christians than for the Jews who are not Christians, as the Church has in no sense felt itself responsible for its members in the measure that the Jewish community has evidenced its solidarity on behalf of the Jews. Nevertheless, we must gratefully acknowledge that the International Christian Committee, the Society of Friends, the Bureau of Inter-Church Aid and other agencies have exerted themselves for years to help wherever possible. We request the National Councils of the World Alliance to intensify their support of these agencies.

3. Today, however, we direct to the National Councils a very special appeal :

The sad fate of all those who are regarded under the Nuremberg law as "Jews" applies in full effect to all non-Aryan theological students and pastors, both those who possess any proportion whatever of non-Aryan blood and those who are married to persons regarded as non-Aryans. No German Church, missionary society or other Christian institution can offer them occupation, as in cases where this is attempted prohibitive difficulties are put in the way of their work.

4. It must be gratefully recognized that Switzerland and the United States have opened their doors to some of these non-Aryan ministers of the Gospel. But there remain approximately fifty such persons who are in the greatest and most immediate need, with no knowledge of what may be done with them in the next moment.

5. It is for these reasons that we turn to the National Councils with this earnest appeal : Can you help us to secure for these brethren possibilities of life and the pursuit of their Christian vocations ? They are in part young unmarried men who through their fate have been called of God in a very special way to serve as His messengers. They are in part married men with gifted wives who also offer themselves for Christian service.

6. As any temporary relief would merely postpone a final solution of this problem, the objective should be to provide such persons not only with a means of livelihood but with the possibility of fulfilling their vocations within the Christian Church. We therefore suggest that the Churches open wider their doors for these non-Aryan brethren.

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* Minor changes may still be made in this text, but are not available at the time of going to press.

A CALL TO PRAYER

During the critical days of September when the world was again on the verge of another European war, a call to prayer was sent by cable to all National Councils by the General Secretary and the following appeal by air mail signed by Lord Dickinson, Président d'honneur, Dr. W. P. Merrill, President, and Bishop Berggrav, Vice-President of the World Alliance :

"The World is faced with the prospect of war unless counsels of moderation and Christian tolerance can prevail. We beg you to appeal at once to the governing authorities of your country to spare no efforts to secure a generous and peaceable solution of the present dispute."

Quick action was taken by most Councils and information reached the general secretariat that innumerable services were held in Churches, many of them initiated by the National Councils of the World Alliance.

FAITH AND ORDER

As soon as possible after the close of the Edinburgh Conference, its Report was officially forwarded to the Churches, and they were asked to examine it and express their considered judgment upon it. Three Churches, so far, have sent in replies : the Baptist Union of Scotland, the Congregational Union of Scotland, and the Church of Ireland. In Great Britain the Methodist Conference has also considered the Report, and the Church of England has set up a special committee to examine it. The Church of Sweden has arranged for a commission appointed by the theological faculties of Uppsala and Lund to submit a report on it to the Assembly of Swedish Bishops. Similar action has been taken by the Disciples of Christ in America, the Churches of Christ in Great Britain, and the South India United Church.

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These examples are typical specimens of the work that is going on in the Churches, and in due course of time it will be the task of the Continuation Committee to collate the replies from the Churches and seek to discover what contribution the Edinburgh Conference has made towards the central aim of the Movement, the removal of obstacles to the unity of Christ's Church in the field of faith and order.

Meanwhile the Committee has taken an important step towards the furtherance of this work. It was made clear at Edinburgh that many of the most important hindrances to unity have their roots in differing conceptions of the nature of the Church. When, therefore, the Continuation Committee met at Clarens, Switzerland, at the end of August, it was agreed at once to set up a theological commission for the study of this subject. The Committee was exceptionally fortunate in being able to secure as chairman of this commission the Rev. Dr. R. Newton Flew, Principal of Wesley House, Cambridge.

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This year's meeting at Clarens was rather smaller than usual, forty-two members and eight substitutes being present. This was a natural consequence of the holding of the Oxford and Edinburgh Conferences in 1937, and of the Utrecht Conference in May 1938. For the rest, the meeting was well representative of different Christian traditions.

Dr. Flew's commission on "the Church" will be, like its predecessors, international in composition. But in view of the absence from Clarens of those who would be most likely to take the lead in such work in America, it was agreed that the question of the precise manner in which American co-operation could best be secured should be referred to the American Section of the Continuation Committee.

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Another important subject discussed at Clarens was the possibility of promoting growth in mutual understanding between the members of different Churches through experience of one another's liturgical traditions and habits of worship. The Committee has been specially instructed by the Edinburgh Conference to give its mind to this subject. It was felt that to do so would be a new departure in which the methods used in past work might not be sufficient. Various suggestions were made and considered, and in the end it was decided to postpone any action and make this subject the chief item on the agenda for the 1939 meeting.

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The Committee also had before it the draft Constitution for the proposed World Council of Churches, as drawn up at Utrecht in May. After careful consideration, it was decided that with two amendments it could be accepted as fulfilling the requirements of the Edinburgh Conference.

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The volume containing the full record of proceedings at Edinburgh is now ready. It is published by the Student Christian Movement Press, Ltd. London, under the title *The Second*

World Conference on Faith and Order, price 10s. 6d. Professor Clavier has undertaken the responsibility of preparing a French edition, and it is hoped that this will be published early in 1939. Enquiries are being made with a view to issuing also a German version.

FAITH AND ORDER IN AMERICA, AFTER EDINBURGH

An account of the Faith and Order activities in America during the past year can be understood only in the light of two significant facts. The first is the spontaneous interest in the two world conferences of 1937 which greeted the delegates of the Churches on their return from Oxford and Edinburgh and which steadily increased throughout the year. The church periodicals of all denominations gave generous space to the reports of the conferences from their own delegates, and continued to publish articles and studies based upon the work of the two gatherings. Notable among these were *The Christian Century*, *Christendom* (which devoted its October issue to Oxford and Edinburgh, reprinting one of the Oxford reports and the whole of the Edinburgh report), the Baptist monthly *Missions*, and the Methodist *Christian Advocate* (which printed week by week through the winter and spring a series of special studies of both reports, followed by suggestions for group discussions). At all church assemblies, the two conferences had a chief place on the programme. And locally, all over the country, meetings were arranged at which the lay members of the churches could hear accounts of the conferences and join in discussing the great questions that they had been called to study. Delegates were in demand as speakers, an incomplete survey in January showing that the total of their addresses to groups large and small was well over a thousand. All this interest was spontaneous, and came from the churches themselves, as is shown by the fact that a great number of the meetings were initiated and planned by local churches in their own communities.

The second fact is the widespread will to cooperate as fully as possible in carrying on the work of the two movements, pending the creation by the churches of the proposed World Council. In September 1937 a joint meeting was held of the American Sections of Faith and Order and of Life and Work, and it was voted to appoint a Joint Executive Committee to act for them both in matters of common interest. This committee, of which Dr. J. Ross Stevenson is chairman and Dr. Henry Smith Leiper is secretary, has met frequently and has directed the "follow up" plans, — as far as they needed direction! It has sponsored a joint appeal for funds for the two movements. It has issued a number of pamphlets in the name of both. And it made the arrangements for selecting the American delegates to the Utrecht meeting.

Thus it will be seen that a report of the Faith and Order activities in America is necessarily an account of close cooperation with Life and Work, both movements retaining their complete independence as to organization and finance, but working together as a unit, with cordial goodwill, in anticipation of the time when both will function through the proposed World Council of Churches.

The year's programme, as regards distinctly Faith and Order interests, had two objectives: to spread information and to promote study. The two are closely related, but the printed material issued in America was chiefly to inform people of what was done at Edinburgh. It was necessary to print an American edition of the Edinburgh Report, as the demand for it made this a cheaper method than to import the English edition, and to change a long-established custom in Faith and Order by making a charge (10 cents a copy) to cover the cost. This practice was also extended to include all publications of the movement. A pamphlet entitled "Common Acts of Worship" was issued, containing portions of the services at St. Paul's Cathedral and at Edinburgh. A reprint from this, the "Act of Thanksgiving" which concluded the conference, was issued as a four-page leaflet and was widely used at public meetings. The "Affirmation of Unity" was also printed separately and was in great demand. In cooperation with Life and Work, a pamphlet prepared by Dr. Paul Douglass was issued on "Ways of Strengthening the Inner Unity of the Church in American Communities", containing suggestions for local programmes based upon those in the Edinburgh Report; also a "Work Book for Women's Organizations", prepared by Mrs. Edwin Allen Stebbins. Study-outlines on the Edinburgh Report were issued by several independent organizations of the churches; an Outline sponsored by the American Section and prepared by Professor Angus Dun was issued in September 1938.

There is not space to speak of the many study groups locally organized throughout the country, beginning with the elaborate "Little Oxford and Edinburgh" successfully carried through by the churches of Evanston, Illinois, in the fall of 1937. Almost all of these studied and discussed a selection of both the Faith and Order and the Life and Work subjects. Even more important, in the long run, was the decision of both movements to appoint a travelling secretary for theological seminaries. The Rev. Roy J. McCorkel, of the Student Christian Movement, was appoin-

ted, and began his work in January. It is hoped that his visits will result, not only in developing the interest of theological students, but in leading the faculties to provide regular courses of study on the oecumenical movement and particularly on the theological questions which stand in the way of unity. The Princeton Theological Seminary has already done this under Dr. Mackay's leadership, and others have made a good beginning by offering elective courses.

So much for matters of Faith and Order. But over and above these plans, the American Section has wholeheartedly joined with Life and Work in promoting an understanding of and support for the proposal of a World Council of Churches. Beginning with the unanimous action of the Episcopal Church's General Convention in October, 1937, this proposal has received official commendation from the American Churches, on the conditions laid down at Edinburgh. The American delegation to Utrecht, elected by a special Electoral Conference of delegates from practically all the Churches, held in Washington, D.C., in January, was further evidence of this favourable attitude. The constitution drafted at Utrecht, and the plan for "Interim Arrangements", have been printed in pamphlet form and widely circulated. It is agreed in America — and this is the basis on which such full cooperation has been possible — that until the Churches have actually constituted the World Council by the meeting of their elected delegates in the first Assembly, the two movements of Faith and Order and of Life and Work are still the only official agencies of the Churches for their respective fields of work. But this point being granted, the two movements in America have begun to enjoy a foretaste of that united effort in the cause of Christian unity which the World Council will make a full reality.

Floyd W. Tomkins.

WORLD CONFERENCE OF MISSIONS

Madras, 1938

From December 12 to 29 next, four hundred and fifty leaders of the Christian community will meet at Tambaram, near Madras, for the World Conference of Missions, the first world gathering ever held in which a majority of the delegates will be Asiatic and African. One call to world conference of this kind springs from the fact that in our day for the first time in history the Christian community is actually rooted in the soil of every nation under heaven. This astonishing growth comes into being through the use that God has made of the world-wide missionary work from both sides of the Atlantic during the last hundred years. But those new churches in Asia and Africa have to work out their own freedom and their interdependence with the missionary forces that have helped to bring them into being. At Madras the East and West, the North and South will meet to work toward a new growth of deeper cooperation and a new understanding of the essentials of a triumphantly healthy Church. In a day of frantic nationalism it is of enormous importance to gather a World Council to give its loyalty to a supra-national reality.

The assembling at Madras of the leaders of the scattered, disunited Christian churches from all round the world must greatly help toward realising their essential oneness, as they join in the living fellowship that faces concrete problems, and in prayer and sustained thinking plan fresh policies and programmes in the light of God's revealed will. In a world that in the last decade has gone through revolutionary change which challenges Christianity at its very roots, the International Missionary Council (which itself owes its existence to processes set on foot by the Edinburgh World Missionary Conference of 1910), calls to the younger and older churches unitedly to face that menace, to review the marvellous growth that God is giving them in many places, to try to go deeper into the meaning of the faith and to listen for what He may call them to be and to do. Men and women from China and Japan, the Indies and Africa, will ask themselves at Madras what are the conditions of the growth of a Church that will become so full of life and so enduring that it can face buoyantly at once these new enemies and new, unheard-of opportunities? What quality of life and of witness can the Church achieve, and how?

The Madras fellowship will face afresh the faith by which the Church lives, and ask what judgment that Word from the Eternal passes upon the ancient non-Christian religions and modern paganisms, — the ideology of blood, nation and class. What, in the present turmoil and confusion, is the Church to do in relation to the world around it? In the midst of terrific tension, these leaders at Madras will seek in worship to withdraw into communion with God's infinite resources and to give practical guidance in the face of the social and economic evils that torture humanity and that especially frustrate the young.

For over two years, in every part of the world, individual experts and groups of leaders have worked on these problems. Each delegate comes representing a large band of people in his own area with whom he has been in consultation on these questions in their relation to his own field. At Madras a minimum of time will be spent in listening to orations. The central work will be concentrated on discussion in the smaller groups

into which the Conference will divide. The results of their sustained thinking on the different themes outlined above will be brought before the whole Council for general discussion. If at Madras God gives clear, decisive vision and a lead forward, these men and women will go back to interpret and mediate that guidance to Christians all over the planet.

PREPARATIONS FOR THE WORLD CONFERENCE OF CHRISTIAN YOUTH

Among the most important developments of the present year in the formulation of further plans for the World Conference of Christian Youth being held in Amsterdam next summer, was a meeting of sixty selected youth leaders from twenty-three countries, from August 2 to 6 in Bièvres, near Paris. The delegates represented the youth organisations of the Churches as well as national Christian youth movements not under direct church auspices and a number of the leading world Christian youth movements, including the Y. M. C. A., the Y. W. C. A., the World's Student Christian Federation, the Oecumenical Youth Commission, the Youth Group of the Faith and Order Movement and the Knights of Peace.

The Bièvres meeting confirmed the intention to build the Amsterdam Conference largely upon the results of the great world Christian gatherings of the years 1937 and 1938. But it agreed that Amsterdam should not attempt to pursue in the same form the processes of these conferences, but rather that it should direct the thinking of Christian young people to the especial implications for themselves of the issues and situations which the preceding conferences have illuminated. Under this perspective the meeting adopted a programme with four basic emphases. The first is an effort to strengthen the delegates' sense of solidarity by setting positively before the Conference the essential content of the basic elements of the Christian faith as they relate to the concrete issues to be considered. The second is an effort to base the delegates' consideration of these common Christian truths in the intensive daily study of relevant Bible passages. The third is the intention to direct the discussion groups of the Conference not toward theoretical formulations or resolutions on the subjects considered but toward a consideration of the actual "next steps" to be undertaken on the basis of the insights gained in the Conference. The fourth is an effort to place all of these elements of the programme in an embracing setting of prayerfully planned oecumenical worship in which the theme of the day and the aspirations of the delegates are brought together before God in integrated common prayer.

The subjects selected for the plenary addresses are the following, subject to changes in formulation : "In the Beginning, God" ; "Our Different Backgrounds and our Common Calling" ; "Christ over All" ; "The Christian in a World of Conflict" ; "Sonship and Brotherhood"; "Our Daily Bread"; "The Christian Community and the World of Nations" ; "The Christian, his Church and the Church Universal" ; "The Christian as Missionary" ; and "I have Overcome the World". The subjects of the discussion groups are to be : "The Young Christian in a World of Nations" ; "The Young Christian in the Economic Order" ; "The Young Christian in the Nation and State" ; "The Young Christian and Race" ; "Christian Marriage and Family Life" and "The Church and its World Mission". There may also be a group on Education. Each of the discussion subjects will be divided into groups of thirty members each, meeting six afternoons for two hours on the one subject throughout the six sessions.

Preparations are now going forward for the early distribution of special study guides on the subjects of discussion, and other literature will likewise be produced in the coming months. The entire enterprise has enlisted a remarkable degree of interest on the part of young people in many countries. It is the point of present major concentration in all oecumenical youth work, bringing together in common effort many groups which previously have had little relation to one another.

INTERNATIONAL YOUTH LEADERS' CONFERENCE

The annual international conference of the Youth Commission was held from August 30 to September 4 in Sjöstrand, Norway. The site was ideal, being a spot on the Oslo Fjord about ten miles south-west of Oslo converted this year into a camping and conference ground for the Christian organisations of the entire country. The advantages of the natural setting were enhanced by the kindliness and hospitality of our host and every member of his staff, whose thoughtfulness and interest for all that we did would have made tolerable a conference on a desert island. There were present seventy delegates and visitors from twenty-four countries. We especially welcomed our fellow delegates from China, India, Australia, West Africa, the United States and Canada.

This was a "youth" conference, not alone in the ages of the delegates, but in the freshness, optimism, courage and single-hearted sincerity of their spirit, renewed and ever new in simple

loyalty to Jesus Christ as Leader, the manifestation of the Holy Spirit in the Church. It was this that bound us together in spite of the great differences of our backgrounds and the tensions of our world. We came from countries engrossed in the piling up of armaments, in the hurried preparation of defence, in ceaseless propaganda lest war should take us unawares ; from countries where war is not only imminent but actual ; from countries not of one, but many churches, not one body with many members but many bodies, mutually exclusive, many stones not even fallen, it seems, from the same building. Yet we spoke of the Church that is, even as we spoke of the Peace. We were able to face the world, not to run from it, not to idealize it, not to condemn it out of hand ; and yet to hope. Our talk was positive, unhurried, facing reality and convinced of victory. "Not by might nor by power but by my spirit, saith the Lord" — this was the assurance which gave reality to deliberations which to the world must seem absurd.

This our "Devotions" did for us, perhaps the most significant thing of all the Conference. Morning and evening we were united in waiting upon God, in hearing His Word, and in the fellowship of prayer. God was the author and finisher of all our conference, who gave it meaning and reality and worth, who assured us that we were not a chance gathering of dreamers and dilettanti, assuming to ourselves an unreal importance, but that we were men and women truly called of him to this work of common thought and prayer and witness. To this it seemed a fitting climax that at the invitation of the Norwegian Church the members of the Conference were privileged to join together in that service which Christ, their Leader and Master, himself ordained, taking part in the High Mass of the Norwegian Church, its full liturgy spoken in English for the occasion. And so we came to the last afternoon, and our departure : still ringing in our ears the afternoon's message of Christ's victory over the world, very present in our hearts our fellowship in the great Church of Christ with young Christians of every colour and language and race and tongue.

Despite the smiles or misgivings with which such a meeting as Sjöstrand might be greeted by the world, for those at the Conference there could be no doubt that out of all proportion to its numerical or personal significance, here was in being one of the most practical and important answers to the problems of the world and the problems of the Church that Christian youth could give today. Any who might doubt as to the value of the tremendous effort which will be required to bring together the great World Conference of Christian Youth at Amsterdam in 1939, must at Sjöstrand have had his doubts swept away, and a new impetus given to his determination to bring together the young people of the Churches in a common witness to their loyalty to Jesus Christ.

Or again, all that mass of local work which so often goes on, unheralded and unsung, of cooperation between the Churches, national and international, of work for international friendship and understanding, of work for peace and the removal of the immediate causes of war, that work which so often, by its very isolation, almost irritates us who love it most, by its smallness and ineffectiveness, through this conference gained a new significance as something no longer happening in isolation but rather as an integral part of a great world movement of those who are called of God to the work. What Sjöstrand could do for those comparatively few who will be touched by its immediate influence, Amsterdam we believe will do for countless thousands in every country of the world. Nor can war, nor rumours of war, nor any of the folly and the sin of man, prevent the Spirit of Christ which is alive in the Church today.

Charles Hay.

THE FUTURE OF THE YOUTH COMMISSION

At the present stage of transition in the relations among the various oecumenical bodies, it is difficult to determine the boundaries of their respective fields of work. It is a cause of satisfaction among those who are close to the Oecumenical Youth Commission, which has been a joint work of the World Alliance and the Universal Christian Council, that both the World Alliance and the Provisional Committee of the Proposed World Council have made provision in staff and budget for the continuance of this work as a joint responsibility at least through the year 1939. The Youth Commission, at its recent meeting in Sjöstrand, Norway, registered its unanimous welcome of these decisions and expressed its desire that a joint relationship should be maintained on a permanent basis.

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The Second World Conference on Faith and Order, Edinburgh 1937. Edited by Leonard Hodgson. Student Christian Movement Press, London 1938, 386 pages. 10/6d.

This full report on the Second World Conference on Faith and Order gives a vivid impression of the actual course of the conference and its work. The manner in which the material is

grouped affords a clear idea of how the conference organised its proceedings, on the basis of what methods it went to work and how the last stages of the conference brought about the working out of the four official sectional reports, which have already ben published separately, but are included once more in this present volume. The insight here provided into the details of the work of the conference is particularly important and necessary, because here again, in a manner not found in other branches of the oecumenical movement, the peculiarly decisive work was carried out in and through the conference itself. The report is introduced by a short but highly instructive survey of the development of the Lausanne Movement since 1927, which contains the necessary material for an understanding of the whole movement.

First and foremost, however, this report provides, in the reproduction of the main lines of the discussion which took place between the representatives of the various churches and Christian traditions, valuable and, indeed, for the further work indispensable, amplification and commentary on the official reports of the conference. The sermon of the Archbishop of York and the addresses by representatives of the main Christian confessions, who bore witness to what the service and life of their respective churches meant to them, contributed vitally to the whole picture, and the fact that they are printed in full is particularly helpful in revealing the aim and purpose of this oecumenical work in its significance for the life of every Christian community and church. Of corresponding value in this sense is the detailed report on the session in which the conference gave its very thorough attention to the subject of the Church's witness in the world today. This question was not discussed at subsequent sessions, but it brought the conference, right at the outset, to the earnest realisation of the fact that its devotion to the overcoming of the obstacles to a true unity of the Church depends and turns on the creation of new conditions and possibilities for a better fulfilment of the Church's service in the world, in a manner that really responds to the call of God.

A French edition of this book is in course of preparation, and plans are also in hand for its publication in German.

The Universal Church and the World of Nations. With contributions by Lord Lothian, Sir Alfred Zimmern, O. H. v. d. Gablentz, Max Huber, J. F. Dulles, V. A. Demant, W. Menn, O. Piper, and C. E. Raven. (George Allen and Unwin Ltd., London). 315 pages. Price 8/6d.

In the light of most recent developments, but more especially on account of the possibilities and difficulties of further international constructions, the suggestions and interpretations contained in this study book, which is the outcome of the oecumenical exchange of thought of the last few years, are of extraordinary actuality for the Christian understanding of international relations. In the first paper of all, Lord Lothian handles the burning problem of national sovereignty and its limitations ; the bold suggestions which he puts forward for the complete reconstruction of the international order still need, of course, very careful examination, but they leave no doubt as to the responsibility with which the Church and its members are faced in this connection.

The whole question of the relations of the Church to the international order occupies, in fact, a central position in this book. All the contributors lay decisive stress on the fact that faith in the one holy universal Christian Church forms the common basis and the common starting point for any Christian judgment on international relations. New lines are laid down for a fundamental study of the Christian and biblical understanding of the problem, in a manner that has not been attempted since the centuries-long stand-still in Christian, and especially in oecumenical, thinking on this field. In particular, the contribution of an expert on international law, Dr. Max Huber, on the Christian conception of the international order of law, gives an insight into the powerful dynamics and sharp tensions of international events, in such a way that in looking especially at the relations between force and law, the decisive points of conflict in any action in favour of international order become immediately clear. In a highly intuitive analysis in the realm of the history of ideas, Sir Alfred Zimmern brings out how today it is a matter of re-thinking and reconstructing the ethical presuppositions for a world order, so as to get over the fatal illusions and disappointments of the last decades.

The examination of the material foundations for an international order by an expert who surveys the possibilities and difficulties of thorough economic planning in the individual State and in world economic collaboration, and who in particular keeps before him the responsibility of the Christian in this situation, could not fail, in the light of the hopes entertained of a thorough reconstruction of inter-state economic relations, to be of quite particular interest. Starting with a realism based on faith, all these contributions are shot through with a sober realisation of the mistakes and failures of an order of international relations which have constantly given rise to the danger of war. But just because the war problem is not isolated, but is seen in its right relationship, the decisive points of conflict

for Christian thought and action come here clearly to the fore. And what finally gives this book its ultimate importance is the fact that it indicates quite clearly how individual Christians, and churches, as individuals and in their totality, can work together for a reconstruction of the relations between the nations, and so for the formation and security of a genuine international order of law.

Raven, C. E. : *War and the Christian.* Student Christian Movement Press, London, 1938. 186 pages.

Among the endeavours to achieve common Christian thinking on outstanding problems of modern life, which has characterised the development of the oecumenical movement over the last twenty-five years, a vital issue on which very little progress can be claimed is that of war. This book intreprets, with a fairness and sympathy that makes them seem almost incontrovertible, the different points of view on the subject of war still found among Christians and which cannot be reconciled with absolute pacifism. It assesses at its fullest value the progress which can, on the oecumenical field, be admitted, even though such progress may be no more than the registering of disagreement. The personal contact in discussion of the war problem experienced at the Oxford World Conference of Churches is shown as a real step forward, and as something which bridged a gulf that the preliminary exchange of papers had not succeeded in eliminating. But the Christian is shown as liable still to be faced at any moment with the dilemma of being unable to give absolute obedience to the State in relation to this problem of war, and yet of having no authoritative guidance from the Church on which to take his stand. The prevailing note of this study is one of warning, lest the progress achieved in oecumenical thinking and action, the feeling and longing for more definite expression of the Church Universal, should be checked or jeopardised by the Church's failure to declare itself unambiguously and with authority on the question of war, and lest on that account the great body of oecumenical solidarity which is surely coming into being should be weakened and set back by the schism of a large body of convinced pacifist opinion. The war problem is presented here as one which the individual Christian cannot work out for himself, and as one which requires common, authoritative treatment. For that reason the continuation of common discussion, the examination of differences at their point of origin, in an atmosphere of mutual trust and with a desire for the fellowship of the spirit such as was really experienced at the Oxford Conference, is recommended with all urgency.

Shedd, Clarence P. : *The Church Follows its Students.* (Yale University Press. Oxford University Press.. XVII + 327 pages. $ 2.50. 11/6d.)

In this study Dr. Shedd traces the history of the different methods by which the churches of the United States have, during the present century, sought to serve the student body, particularly in the great state universities. The sections of the book which will be of most value to readers outside America are the chapters on "The Organization of the Denominational University Pastorate", and on "Achievements and Problems". The first of these gives a detailed account of the special problems of the university pastor, and of the various experiments in interdenominational and interfaith cooperation which have been successfully carried out. The final chapter, after a general survey, states the case for the formation of a new united Student Christian Movement, which would, in the author's opinion, make for closer co-ordination between existing denominational organizations, the Student Y. W. C. A. and Y. M. C. A. and the Student Volunteer Movement.

Keller : *Five Minutes to Twelve.*

We should like to draw the attention of our readers to the fact that this book, which was reviewed in our last issue, has now been brought out in a cheaper edition by the Student Christian Movement Press, London, at the price of 2/—.

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